

# Here be

gynnyth a traetys cal-  
lyde the lordis flayle hand-  
lyde by the bishops  
powre thresshe-  
re & thomas  
Soltme.

MUSEVM  
BRITAN-  
NICVM

**G**od redere here thow haste a shorte  
tis callyd the lordis flaylle whch a-  
dreue the to the confesschione of one Th-  
and sauryre the secunde persone yn trynpte  
a mane. Whch flayll is handlyde by the  
hops powre thresshere Thomas solme/ an  
theyre correccion I submytte my selffe i-  
wyttte ony thyng contrary to te truthe. At  
this I sett forte a worke of iustificaciō/ Ne-  
yn I wyll declare the Sacramētis of Chry-  
the Sacramentis ynstitute of the Pope  
pwrely & sincereley as scripture do testify ai-  
dvinge to the declaracyone of the beste clari-  
Wherfor pray to the Lorde for me and all o-  
re laboryng yu the lordis bynarde to the g-  
ry of hys name/ & worthily acceptet hys i-  
powre worke/ the fyfste taste that

I fynde yn the lordis sweet-

nes/ whch taste I pray

God sende all yng-

norante per-  
sons.

g H d

## ¶ A forme howe we shal knowe God.

**A**lle effecte of holy scripture cō-  
sistith chefly yn two partis/  
That is. In knowlege of God  
& owre selues. We shall kno-  
we God fowze mannere of  
ways. Fyrst yf we prynyt yn owre hertes  
by a certen fayth/ God to be ynsynitte wys-  
dom/ righewysnes/ goodnes/ verite/ vertu  
and lyfse/ & whā soeuere thes vertws er sene  
or don yn ony place/ to be onyl of hym/ and  
of none other/ as all myracles/ and preser-  
uacions of meyne and of al thynges that is  
good. We must only ascrybe to God and to  
no saynte/ otherre yn heuen or erthe/ as me-  
ny do. ygnorātly for lacke of thys knowlege.

Baruch.3.  
Jacob.1.

The secunde way to knowe God, is to  
beleue all thyngis. Whych er yn heuyne and **Prover.11**  
yn erthe/ to be creatyde yn hys glory/ & that **Psal.148.**  
eche creature dwghte to serue hym by ryght. **Danie.3.**  
by the reson of theyr creation/ and nature/  
also they must ynspecte hys cōmaundiment/  
obay hys mayeste/ and knowlege hym yn  
obayunge/ to be theyre lorde and kyng.

**Roma.1.**

Thurdly we must confess hym to be a **Psalm.7.**  
ryghtuse rouge/ and therfore shall reuenge **Roma.2.**

**Roma.2.** **H**owe we shall  
strayghtly in them whiche declyne from his  
comandementis. Whiche do not obay his will  
by all thingis/ whiche shall thinke/ specke/ or  
do ony thinge else then thos whiche pertaine  
to his glory/ and honore. Forthly we must  
**Psal.103.** **c**osydere/ that he is mercyfull and meke/ and  
**Geſa.55.** to resayne mercyfullly synneres & wzeches/  
**Psalm.25**  
**g.85.** which do drawe to his mercy/ and apprehe-  
nde his fayth/ always redy to forgeue if ony  
do are forgeuesse/ to suckure if ony do insta-  
ly defeyre his helpe/ to saue if ony wyl retur-  
ne and fyre theyre holl trust in him.

### **C**all forme to knowe owe selues.

**Gene.1.** **E** shall knowe owe one persons  
**W**thus/ We owght to cosydere owe  
fyſte fathere Adam/ to be created  
to the ymage and simylitude of God/ that is  
in wyſdam/ rightwyſnes/ iude wyth holy-  
nes/ & ſo cleuyng to God by thes geſtis of  
grace/ ſhulde euere lyue in him/ if he had per-  
ſeueringly & ſtande fuerly in this clernes of na-  
ture/ which he toke of God. But after he  
**Gene.3.** was corrupte in synne/ this ymage and simy-  
litude of God was ſeducte & blottyd. he lo-  
ſte all goodnes of godly grace/ by whiche he

## knowe owe selues.

might aperseueryd (if he hadde willyd) in the  
way of trute/ and lyffe. By syne he is deuy-  
dyd farefrom God & made a nothere mane/  
roblyd and spowilide of all wyssdam/right-  
wyses, vertwe & lyffe. Which he cane not  
haue but only of God. Wherfore nothyng  
else is leste to man but ygnoraunce/inquite/  
wekenes/dethe/ and yougmente/ which aer  
the fruttis of synne/ Which calamyte did not  
fal only in him but is shede also in them that  
cum of his seede/ Therfor all men which ex-  
borue of Adam terrestrial/aer ygnoraunte &  
bord of God/ peruers/corrupte/ & destitute  
of all goodnes/ Owe thowght worde and  
ded euer a geuste godis wyll/ although we Rom.5.  
showe sum goodnes in forme/neuerthelesse  
thesame inwerde affectiō of the mende aby-  
dith in his sylthynes/ and blynde peruersite/  
The yougmente of whiche mende or herte/  
partayn only to God/ which letyll regarde  
the owright werde shynynge/but only be hol-  
de the secretes of the herte. Therfor lett a  
man haue of him selfe neuer so bowyfull a  
face consernyng holynes/ it is nothinge els  
but hypocrisy/ and before God also abomyn-  
acion/ by cause lyuyng inflesse peruers co-  
gitacions of mynde and corruptible deseyrs  
be euer in man.

¶ ij.

1. Reg. 16.  
Jere. 17.

Howe we shall

**A**lthowgh truly we be so borne / that  
there is nothinge leste in vs to do ony  
thinge which is accepte or cane be to God/  
nor is not leste in owe vertwe to pacfy or  
to make acceptable to him/ never the lesse/  
we do not sesse to be detters in that thinge/  
which we cane not geue/ or restoore/ In as  
muche we be the creatures of God/ & he beyn  
ge all mighty do not sesse to creat/ and conser  
ue vs most wzechyd & synfull/ therfor er we  
euer bownde to serue his honor and glory in  
knowlegynge his goodnes/ and owe one in  
firmyte in obseruunge his comaundmentes.  
Nor it is not lawful to p̄reetde an excusaciō/  
by cause faculte or abilyte is absente or laker/  
and as wastfulldetters which aer not abyll  
to pay. Truly it is owe fawt & synne which  
hold vs bownde that we can nethere wyll or  
may do good. But whan God is the yousie  
reuegere of syns/ it be houythe that we kno-  
welege owe selues worthy maledictiō/ & to  
deserue yongmente of eternall dethe. Truly  
there is nō that wyllith/ or may do thos thin-  
gis which partayne to owe offece/ duty or  
iustificacion. Wherfor in scripture we er cal-  
lyd the childrene of yre/ and condempnacion  
and yonge vs all hedlyngis in to dethe and

Joan.8.  
Roma.7.

Ephe.2.  
Roma.3.

knowe owre selues.

perdition. Therfore there is nothinge lesse  
to man wherin he shuld seeke his rightwys-  
nes, vertu, lyff, & helth in hym selffe, which  
all thingis aer but in one God, from whom  
man sett a partie & deuidide before him selffe  
shall not fynde but infelicite, vnableite, ini-  
quite, deth, and the same hells, that is, the  
bittermoste malediction for syne, which is  
the returninge in to erthe, and in to the obli-  
uyusnes of godes blisseyngis and gestis.

**L**est man shuld be ygnorante of thes Roma.2.  
thyngis, the lord dyd geue, and in man-  
nere prynte in the hertis of all men a lawe,  
which is callyd the lawe of nature. This la-  
we truly is no othere thyngi thene mans co-  
schyens, or for knowlege, which is in verde-  
ly a recorde to vs of thos thyngis which we  
owe dwely to God, and do shewe vs that  
which is good and yll, and therfore shall ac-  
cuse and hold vs gilty, whils we er knowne  
to owre selues, not to be (as we owght) of  
abilite to make satisfaccion for owre offendis  
and mysdedes, that is by owre workis can  
neuere satisfy or purches agen the rightwys-  
nes, vertu, and lyffe, which aer loste by our  
pne freewyll.

The caus  
of the not  
rall lawe.

Howe we shall

The cause **A**nd by cause man after werdes was  
of the lawe **A**is swolne by arrogaunce & pzyde/ and  
of **Abyses** so blyndide by his one loue/ that he can not  
be holde his one selffe/ and descende in him  
selffe/ and to knowlege his one wretchednes  
and mystry/ the lord dyd put to vs a lawe  
writtyn/ by which we er leruyd of the parfe-  
cte rightwysnes which the lord require/ and  
what manere a rightwysnes it is/ and howe  
we shall fulfyl it/ and that is if we fyre our  
selues growndly and holly in God/ & whan  
in all thingis that we thinke/ desyre/ speke  
or do we intende and square it to his honore  
and glory. And this lame writtyn do shewe  
to vs howe fare we be absente from the right  
way. And for this caus/ all promissis & ma-  
lediccons er putt in the same lawe/ there tru-  
ly the lord do promisse/ if ony shall fulfyll  
it perfectly & eractly by word & dede/ what  
so euer he comande/ that he wyll geue the re-  
warde of eternal helth. Wherby he shewe the  
same pfectnes of lyffe to be the very right-  
wysnes/ which is towght in the lawe/ & so to  
be hade before him/ and that this parfection  
of lyffe were worthy suche a rewarde/ if by  
ony mens it might be fownde a monge men.

**Leuit. 18.**

lyffe to be the very right-  
wysnes/ which is towght in the lawe/ & so to  
be hade before him/ and that this parfection  
of lyffe were worthy suche a rewarde/ if by  
ony mens it might be fownde a monge men.

**Deut. 27.**

agen he promisse malediction in all men/

knowe owe selues.

and pronowlyth an eternal iougment of de-  
the/which do not obserue plentysly & with Gal. 3.  
owt ony exception the hole rightwysnes/ of  
the lawe/ the which payn/ malediction/ and  
redempnaciō do beynde and subdue all men  
truly which ever hathe byne / is / or shalbe/  
to confessē them selues synneres and trans-  
gressers of the lawe/ and thes thingis truly  
we know by the lawe of Gode. iWherfore  
the lawe whyls it do shewe and teche vs the Ro. 3.8. p  
wyll of God the which wil to be fulfyllyd  
we er bowde / and whyls it shewe that we  
do very lytyll of thos thingis/ which we aer  
bownde to do pwrly and sincerly/ it is tru-  
ly a spectacle to vs in which we may se the  
goodnesse of God and beholde wylly oware  
synne/ and malediction as in a classe of stelle  
we be holde the fyllthynes & spottis of oware  
mouth/ And this lawe is nothinge but thz  
testimony of the naturall lawe which stere  
and moue ofte tymys oware memozy inver-  
dly/ whos monischios nowe by te lawe wylly  
syn is incowlyd and dreuyne into oware hea-  
tis/ which before we dyd not kype faythful-  
ly whene the lawe of nature dyd teche vs in-  
werdly. Nowe it is redy to vnderstāde what  
we ought to leue of the lawe/ truly God te

Whone we shall  
be owre creatore/ almighty lord and fathere.  
Wherfore we owgt to geue him all dwe ho-  
nor/glorie and loue. Also ye must notte/ by  
cause we be all the chyldren of yre/ therfor as  
conseruynge owre syñfulnes/ to be all wro-  
thy malediction/iougmet/ ye at the last eter-  
nall dethe.

**C**Whan we haue thus letnid owz  
one infirmyte then we muste not dispay-  
re bitterly/ but seke remidy by his mar-  
ty/ & note by workis/ & so he is redy to  
helpe for Christis sak which is his only  
marcy and remission of synne.

**T**herfore if we wyll optayn helth  
it ys to by sowght sum othere  
ways then be the rightwysnes of  
workis/ which helth is remission of synne.  
Furthermore whan it is not in owre selues/  
that is/ in owz vertu and faculte to pay that  
we owe to the lawe/ we swt to dispayrs in  
owrsonselues/ & to are & takefore helpe sum  
othere whare. And whan we thus humbyll  
and make owre selues in knowleginge owz  
one infirmyte and wakenesse/ then the lord  
do a pere to vs/ and exted him selffe aesy/me-  
he/ and forgeuinge/ of whom it is wrytten/

Jacob.4.  
1.Petri.5

## Knowe oure selues.

that he resistyth prowde men/ and geue gra-  
ce to meke. If we deseyze syzt his yre wyth  
faythfullnes/ & are forgeuenesse/ wyth owt  
dowght he do remitt his yre to vs/ what so  
meuer oure synnes dyd deserue he remytt &  
take vs in grace/ by whos grace we shall re-  
sayue a newe herte/ by which we wyll/ and a Ezech.3a  
newe vertu by which we may execute his  
vertus. And all this truly he largly imparte  
& distribute vnto vs/ for Jesu Christ/ oure  
lorde. Which whan he was on God wyth te-  
fathere/ he dyd do on oure flesh/ wharby he Joan.1.  
myght begyn a cūaute with vs/ and drawe  
vs nere to God/ from whom oure syns dyd  
make vs fare distaunte. Which by meryth of Besa.5.  
his deth dyd pay oure dettis to the right-  
wenes of God/ and pacifyde his yre/ rede-  
mynge vs from malediction and ougmen-  
te/ to which we were bownde/ and boare the  
payne of syn in his body that we myght be  
absorlyd by the sam. He descended from heuen  
and brought with him all plentuusnes of he  
uyntly blisseyngis/ which he shede in vs by a  
large hande/ in sendyng his holy goost/ by  
whō we er regenerate/ & deliuerde from the  
powre & suaris of the deuell/ we ere optay-  
nyd by godly grace vnto the children of God

God.1.7.7.  
Roma.8.

Wher we shall  
be owre creatore almighty lord and fathere.  
Wherfore we owt to geue him all dwre ho-  
nor glori and loue. Also ye must notte by  
cause we be all the chyldren of yre therfor as  
conseruynge owre synfulnes to be all wor-  
thy malediction iougnēt ye at the last eter-  
nall dethe.

**C**Whan we haue thus leynid owz  
one infirmyte then we muste not dispyp-  
re vitterly but seke remidy by his mar-  
tyr / & note by workis / & so he is redy to  
helpe for Christis sak which is his only  
martry and remission of synne.

**T**herfore if we wyll optayn helth  
it ys to by sowght sum othere  
ways then be the rightwyses of  
workis/ which helth is remission of synne.  
Furthermore whan it is not in owre selues  
that is/ in dwre vertu and faculte to pay that  
we owe to the lawe/ we owt to dispayrs in  
dwre onselues / & to are & lokeforze helpe sum  
othere whare. And whan we thus humbyll  
and meke owre selues in knowleginge dwz  
one infirmyte and wekenesse/ then the lord  
do a pere to vs/ and extēd him selffe aesy/ me-  
ke/ and forgeuinge/ of whom it is wrytten

Jacob.4.  
1.Petri.5

## Howe oure selues.

that he resistyth prowde men/ and geue gra-  
ce to meke. If we deseyre fyft his yre wyth  
faythfullnes/ & are forgeuenesse/ wyth owt  
dowght he do remitt his yre to vs/ what so  
meuer oure synnes dyd deserue he remytt &  
take vs in grace/ by whos grace we shall re-  
sayue a newe herte/ by which we wyll/ and a Ezech.3.  
newe vertu by which we may execute his  
vertus. And all this truly he largly imparte  
& distribute vnto vs/ for Jesu Christ/ oure  
lorde. Which whan he was on God wyth te-  
fathere/ he dyd do on oure flesh/ wherby he Ioan.1.  
myght begyn a cūaute with vs/ and drawe  
vs nere to God/ from whom oure syns dyd  
make vs fare distaunte. Which by meeryth of Esa.53.  
his deth dyd pay oure dettis to the right- Eph.2.  
wernes of God/ and pacifyde his yre/ rede- Colos.1.  
mynge vs from malediction and yowgmen-  
te/ to which we woxe bownde/ and boze the  
payne of syn in his body that we myght be  
absorlyd by thesam. He descended from heuen  
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uynty blisseyngis/ which he shede in vs by a  
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whō we er regenerate/ & deliueryd from the  
powre & suaris of the deuell/ we ere optay-  
nyd by godly grace unto the children of God

Iod.1.7.  
Roma.8.

Howe we shall

and er sanctifyde to euery good wortē by  
whom also howe longe we aer in this mor-  
tall body/ all peruers couyntusnes/ flesly de-  
seyrs and what else so euer/ the crokyd/ and  
corrupte peruersyte of nature do generate  
aer mortifide in vs/ by whō from day to day  
we ere regenerate/ that we myght walke in  
nouite of lyffe/ and lyue to rīghtwysnes. All  
thes thingis er offryd and geuen in Chryſt  
owre lordē/ truly remissiō of synne/ by grace  
only/ pece & recōſyliaciō with god/ the geſtis  
of the holy gospe/ if we do amplecte and take  
them by a certen fayth/ and therby cleue to  
the goodnes of God/ and as men reſtyngē  
and nothyngē doughtinge/ but that the wox

Ro.3.2.5. de of God is veryte and truth/ which do pro-  
myſſe to vs all thos thingis/ & thus yowyn-  
nyde to him do posſeſſe all heuenly blyſſin-  
gis/ treſures/ and geſtis goostly/ which shall  
lede vs in to lyffe and helth/ which we shall  
neuer optayn/ but by a lyuely & a true fayth  
whyllis we confesse all owre goodnes to be  
in him/ we truly to be nothyngē but in him/  
and for certente we must asuere/ & premyſſe  
to owre ſelues/ in him to be made the chyl-  
dren of God/ and partakers of the kyngdām  
of God. Agen they whiche haue not the fa-

Ioan.1.  
Roma.8.

knowe o<sup>w</sup>re selues.

there in Christe/ of what degré so euer they  
be/ what so meuer they do or go a bought is  
to theyre perdition and confusion/ and iou-  
gement of eternall deth abiecte from God/ &  
excludyd from the acceptacion of all helth.

Joan. 1.  
I. Cor. 5.

And whā this cognyschis of o<sup>w</sup>re selues  
(by which we er tought to humbyll & caste  
downde o<sup>w</sup>re selues before God ade to seke Jere. 31  
his marcy/ also this sayth which geue vs the  
taste of the godli goodnes/ & mercy/ bi which  
he worket w<sup>th</sup> vs in his Ch<sup>r</sup>yst) is not of  
vs/ or put in o<sup>w</sup>re faculte/ god is to be prayd  
that he do bringe vs by a trwe repentaunce,  
in the same knowlege of o<sup>w</sup>re selues/ & with  
a feruēte sayth in this knowlege of his mer-  
cyfulnesse/ and sweetnes/ which he shewe in  
his Christe/ that he beyng gyde/ we may be  
lede vnto the eternall beatitude/ which christ  
is the vnical way/ wherby we cum to the fa-  
ther. And that men which ere symple may  
the better knowe the cumyng in to this  
way of truth/ we shall declare the comand-  
mēts of the lawe/ which (as I showde befo-  
re) do drenue vs to Ch<sup>r</sup>yst/ in knowlegynge  
the goodnes of God and o<sup>w</sup>re oue naught-  
ynes/ and he we all grace/marcy/ & remissiō  
of synne is only optaynyd by a suer sayth in  
Christis blude.

The fyfth  
Here begynnyth the tenne com-  
maundmentis.

**E**xo.32.5  
34.  
**D**eut.10

**L**evit.10



Here aer ten preceptis of the lawe,  
owre partayn to Godis honore,  
¶. vi. to the loue of oware nayghboore,  
Wherfore the Lord (as the Euagelyst testi-  
fyth) dyd conclude brefly the lawe in two pre-  
ceptis, That we shuld loue God with all owt  
hertis/ all oware mendes/ and all oware stren-  
kyth/owre nayghboore as oware sciuers/ But  
althowgh the buyuersall lawe is concludyd  
in thos too chappiters/ neverthelesse oware  
Lord wherby he myght take a way the pre-  
tence of excusacion/ it plesyd him to shewe  
more largely & playnly by ten preceptis both  
thos thyngis which partayne to his honore  
fare/ and loue/ as those whych he comand vs  
for his sake to bere to oware nayghboores.  
The fyfth is this.

**C**The fyfth comauyment.  
Thow shalt not haue straunge  
Godis before me.

**G**esa.30.  
¶.31.  
**I** Tim.1.  
**D**eute.6.  
¶.10.

**B**Y which we ere comauyde to haue  
a stedfaste fayth/ and tho seke all waies  
remydy of hym that we do not geue the lau-  
de of our goodnes/ and vertu/ to a nothre

## commaundment.

creature / which belongyth only to hym / It  
be houe vs also to loue and fere hym aboue  
all thyng / that we knowlege hym only for  
owre God / fyrynge all owre hope and trust  
in hym / thynkyng what so euer goodnes  
chaūſe to vs to be of him / admittyng at no-  
time ony thinge but that in which he is wox  
chypydyd / & honoryde. Moꝝ we owt not to de-  
clare him thus by tonge / gesture of body &  
by every owtworde singnyfacion / that is  
to be owre God / but also we must geue owꝝ  
ſelfſe lyke by mende / herte & all owre ſtody-  
Fox not only owꝝ wordis & eternall dedes  
aer before him / but also the wor�is of the de-  
pe herte & cogitaciōs of the inwerde mende /  
er moꝝ better & clerely opiniyde to him thene  
owre ſelues. And ye ſhall not that ther was  
neuer / is / or ſhalbe ony man ( Chryste ony  
excepte which is bothe God and man ) that  
euer fulfillyd this comaundimēt / which lo-  
we God with all his mynd / herte and ſowle.  
Nottywtſtandynge he do geue vs this com-  
maundment unpoſſibyl for vs to fulſyll in  
this mortall body / by cauſe he wold dreue vs  
to Chryste / that is ( as I tolde you before ) to  
confefſe owre one infirmyte / and remiſſion  
of ſyue to be had only by his marcy & gra-

i. Cor. 10  
i. Para. 13

## The secund

re. This cōmaundment teche vs whylis we  
walke in this corrupte flesse that we er not  
pſeyt/ & willyth that we streche oure ſelues  
forwerdis to the marke and gole by a true  
ſayth/ where we ſhall reſayue all parfectnes/  
and ſe God face to face/ oure ſauyore Christ  
Iesu beynge oure mene and gyde. This cō-  
maundmēt ſtope the moȝghe of boſters &  
crakers reioysyng in workis/ and dzeue all  
men to ſeke oure ſauyore Christ Iesu.

¶ By this cōmaundmēt we er forby-  
dyne to prefere ony worldly goodis or pro-  
mocions/ as rycheſe/ houor/ dīngnyte & ſyck  
othere aboue God/ we may not ſett oure  
mend ſo on them that we ſhal forgytte God.  
But fro þ tyme to tyme we muſt euer know  
lege him/ as is ſayd before.

## The ſecund cōmaundment.

Thow ſhall make no grauene y-  
mage/ or ſimilytude of thos thyn-  
gis whych aer aboue in heuyne  
or in erthe benethe/ or in wacres  
which ere vnder the erthe/ thow  
chalke not houore ne worſhope  
them.

commanndment.

**B** which is sygnifyde all honore and Dent.6.10.  
worshope to be luge to on God which 3. Reg.8.  
whan he can not be cōprehēdēd by nomens Ioan.1.  
of mans capacyte or wyt, in as mych he is 1. Timo.1.  
incorporeall inuyſyble, so spirytall that he ca- Ioan.4.  
ne be excludēd from no place, lett not vs  
slowmberē that we can comprechēde him by  
owre one wytis and ymagineaciōs. Nor lett  
not vs worshope an ydol, as it were the simi-  
lytude of God which is a sp̄yte, and wylbe  
worshippyd in sp̄yte and truth. Therfor the  
fōrst cōmaundement do shōwe one Gode to  
be, be syde whom ther is nou othcre God to  
be thought or hadde. This cōmaundemente do  
seche what maner a God he is, and by what  
kynde or maner of worshyppē he wylbe ho-  
noxyde, lest we shuldebe holde to sayne ony  
carnall thyngē lyke to hym, or to caste hym  
vnder owre wytis & braynes, or to be repre-  
hendēd by ony forme, or symiliytude.

**A** gest ydolis of the trinitye & sayntes.

**L**ett them respecte hethere which inten-  
de to defeide by a miserabyll p̄etēce ex-  
eccabyll ydolitre, by which meny vers be for-  
this tymē, true relygion haue bynue ouer-  
thowne, and submersyde. They say ymagis-  
-ser not reputyd as Godis. Nor the Iuys

The secund

were not so obliuious but that they remembryd God to be / by wose hand they were ledde out of Egypte / befor they made the clafe. Nor Turkis er not to be thought so dulwytyd / but that they do beleue God to be a nothere thynge then ston & wodde. They do chouge allways ymagys after theyre on fancy / but they hold all ways in mend theyre God / and dedycatt meny ydolis in the name of on false God / but do not beleue to haue so meny Godis / as they haue ydolis. Also they do make nwe every day / but they do not thynke to make nwe Godis. What nowe? All ydolyners of Juys or gentelis / had a beleue God to be such a wone as the banyte of theyre brayn dyd cosayue. Therfor the mende dyd generate an ydolle / & a hand brought it forthe / neuerthelesse the Juys dyd thynke them selues to worshope vnder such ymagys God eternall / on and very lord in heuen and erthe / Also gentyls dyd so repute theyre godis (alough fallis) which also they fayned to be in heuen. To this they dyd not beleue God to be presente to them / excepte they dyd shewe hym by a carnall presence / And that they myght obay this blind desyre / they dyd erecte signys / & ydolis by which

commaundment.

they dyd beleue to haue God presente be-  
for theyr corporall eyes. Whan truly they  
thought them selues to be hold God in them.  
then they worshoppyd him in them. And so  
beholding ydolis wth mende and eyes as  
meny christyans do noweadays. they be-  
gane to be more bestly then holy. in thinkyng  
holy that which is an ydoll. He that wyl de-  
ny this to be done before oure days and al-  
so nowe he denyth the truth ouerhastly.  
Why do they ly prostrate before them: Why  
do they turne themselues to them intendyn-  
ge to pray as to the aerys of God: Why aer  
they redy for such poppyttis and ydollis to  
stryues. debatis. brawlyngis and chydungis  
as gentels be for theyr mamyttis: Meny  
nowe a days wylsoffere more wyllyngge on  
God to be takynge a way then theyr ydolis &  
poppetis hauyng besydis thys meny othe-  
re grosse arrozs wth out nubere. by which  
God grettly is dysplesyd. but shulbe grettly  
plesyde if they purifyde themselues. from  
ydolytre and such yllis. They say we do not  
call them Godis. no more dyd the Iuys or  
gentylis call them but only singnys and yma-  
gis of Godis. And truly all prophetis and  
holy scripture do not forbyd fornication.

Gesa.40.  
Lete.2.  
Ezech.6.

9  
S. y.

## The secund

Haba.2.

Deut.32.

cions wþth wode and ston/ where all Chrs-  
styans (which er the true Iuys) er in excusa-  
byll as cōcernyng the carnall worshypyn-  
ge of God in wode and stone/ or ony oþhere  
erthely thyng. And ye shall not that the vt-  
termosse effuger & scape that all papistis haue  
to vpholde theyre ydolis/ is to affirme them  
the bokis of ydiotis and lay man. And that  
we grante this (although it be a thinge most  
folysch and bayu whan they er sett vþe wþth  
owt dowte for non oþhere cause then to be  
worshypye) hyt never the lesse I can not se

**The car-**  
**nyng of**  
**God ma-**  
**ke herety-**  
**kis.**

**The car-**  
**nyng of**  
**sayntis**  
**make**  
**bawdis.**

what fruttis they bþyng to ydiotis and on-  
lernyd persons/ chefly when God is caruyd  
to them/ but to make them heritykes in bele-  
uyng to haue God present all hole by men-  
bers/ as they carue & paynte him. And such  
ymagis as presente savntis/ what er they  
but examples of grett superfluyte/ costlosse  
and a tityll of an yll name: Fore harlottis do  
shewe moze shamfastly & moderattly/ theyre  
hþly a ray and oþtwerd ostencions/ then  
tempils do theyre picturs which they wyll to  
represente the ymagis of virgyns. Therfore  
lett them decke theyre ymagis att the leſt  
ways/ with ſu shamfastnes/ that they might  
represente ſum what moꝝ shamfastly to be

## commaundment.

bokis of sum holynes. As they be mad in-  
we a days/ they shal prouoke a man mo<sup>r</sup> to  
syne them vertwe. But as towchynge they  
re opynion ymagis to be bokis of ydiotis is  
not the way and reson to teche the pepell of  
God/ whom God wyl to be instructe by a  
nothere techynge & by a nothere boke/ then ay teche y-  
by the bockis of blockis and stokis and fo-  
lysh lyes/ and fabyllis. He hath showde the  
prechynge of hys wozde to be a comyn doc-  
teyn to all men/ to be a bocke whych shall te-  
che vs only the way of truthe. Therfor to  
what ende do it perteyn to sett vp so meny  
crossis of wode/ston/ if that thynge be oft ty-  
mes betynne in owe aeris/ Christ to be be-  
trayd for owe syus/ & that he sofferyd owe  
malediction a pon the cros/ and dyd wash a  
way owe syus/ of which on wozde they  
may lerne moze then of a thowsante crossis  
if wode or stonie/ much lesse then nede cros-  
sis of gold and syluer/ which shall make a co-  
uyttus meud moze to remember than mon-  
then Christe. Othere ydolis there be in the  
worlde which er mo<sup>r</sup> grette mo<sup>r</sup> abomynation  
byll then thes forsayd/ which ascende into  
the trone of God/ and boste themselues to be  
lyke the all mighty. Agenst which who so

To make  
ymagis bo-  
kis is nott  
the true w-

Not the  
gret ydolis  
of the worl-  
de.

## The secund

specke the ypocritys and popysche sorte se  
them condempnyd to deth/ which euer haue  
byne a geuse **Gode**/ both in old and nowe  
Testament in slaynge profyttis & true disci-  
pys which speake the true worde of **God**/ in-  
tendyng to plucke downe them wylth theyz  
ydolis restynge in godis place/ as men wyl-  
ly intendyng to expulisse **God**/ ye and theyre  
malesse was so grett that they dyd not spare  
the sonne of **God**/ whom the temporall yugis

Truth de- wold haue deliueryd. Wherfore though in  
seruith eue spekunge the trothe deth must nedis folowe  
by the hādis of thes blowde suckers/ hyt the

truth must be prechede yet Christ must be  
extollyd of them that knowythe the truthe/  
For he that deny him (as he wytties him  
selfse) before men/ he wyll deny him before  
his heuenly fathere/ Wherfore cheryte com-  
pellyth me to tell truthe as conseruyng ydo-  
lis contrary to this comaundment. And ye  
shall not that a mouge all ydolis whiche cr-  
in this worlde wylch tryumpheth in the sette &  
trōne of **God** almighty. that is/ which restie  
by a falsse fayth in the herte of man which

  
The ydolle  
of prestode  
popysch.

herte is the sett of **God**/ is popysche presto-  
de/ and his grett **Gode** For popysche presto-  
de what by hypocrisy/ and by the falsse pre-

commaundment.

gence of masterchype which he holde vnder  
theyre venonus Gode/ hath so infecte by  
theyz desaytfull promyssis/ the hertis of pe-  
pyll/ that whare Christ was woute to rayne  
with his swett promyssis/ by theyre poppy-  
tres they haue clerely expulsyd him/ and ex-  
tollyde Antychriste with his marchantis ba-  
bylonicalle / And whan prestode popysche  
with his falsse god thus supplyth the piace  
of God/ what er they but ydollis: ye and so  
meny as beleue to be ydolaters: Lett vs  
cherch what an ydolle is and we shall fynde  
the thinge clerly verifide of them. An ydolle  
truly is nothyng in the thingis of nature/  
that is/ altoowgh it expresse ony thinge as  
all ydollis do. othere God/ angell/ saynthe  
deuel/ sonne/ mon/ beste or such/lyke/ it cre-  
they but ydollis. And why: by cause they ha-  
ue nōparte of the substauice and properte.  
Not with standing hyt an ydolle is so playn-  
ly expreste by colore & byce/ that a folle shall  
respecte it as the thynge/ and hyt it haue no  
properte of the naturall thynge. This consy-  
deringe what ydolle shall you fynde morz le-  
se representyng the substauice/ more mysu-  
synge the properte of nature then popysche  
prestode: They clayme the substance of God.

The defre  
nischion of  
an ydole.

The secund

that is to make Christe/ and to remyst syn-  
ne/ and it in all propertes they er lyke the de-  
uell. And this false substānce/ this theyre de-  
testabyll ydolle of popysche prestonde / is so  
craftyly payntyd/ and sett owt by blaſyng  
colorz/ that excepte a man haue lyght of the  
sonne of rightwysnes / he shall never distin-  
gne the verite from falshed/ the substānce from  
the ydolle. Ther is no payntere so couynge  
in laynge his colers a pone an ydolle/ as An-  
tichrist is insettinge owt of his this ydolle of  
popysche prestode. The growne colers that  
he vse be thes/ oyster gatherers/ I wold say  
Oſtiares/ whos offyce is to pute the hay in  
the dores/ and dreue doggis owt of the cher-  
che/ Lectores/ that is reders of lesous/ Exor-  
ciste/ cūgerers of watter falle/ Acoluti/ a pyk-  
ker of salettis/ Subdiaconus/ a pystell marr-  
re/ Diacon/ a gospell glosere. And then the  
cheffyst coloze of all/ Sacerdos/ a makere &  
geuere of Godis flesse and bonys/ seuen col-  
lers he vse fore the. viij. gestis of the holy go-  
ste. Not withstandyng sum be not contente  
with thes colers/ but they adde to more on  
be fore and a nothere be hynde/ that is/ Ton-  
surati. he that is clypte or shorne in the crow-  
ne/ and Episcopi/ he that slepe ouer his flo-

1. boke of se  
en. dist. 24.  
a. 9.

commaundment.

ke/ with meny othere debattis which payn-  
ters of this ydoll haue as I shall shewe here  
after in his proper place if God grant me ly-  
fe. Meny othere colers they haue wherby  
they sett forte this thei<sup>r</sup> prestid/ as amyssis  
albys/ fanellis/ stollis/ & the vestiment which  
couere the multitude of synne/ & suche othe-  
re/ wherby they transmutte themselues in to  
an angell of lighte and wyl ascende in to the  
hy trone and be lyke to the almighty. But  
although theyre naughtie and rottyne sub-  
staunce be thuse sett owt by colers/ and be  
made as a God/ hyt is it but an ydoll/ lakin-  
ge the thinge and the propertys of the thi-  
ng/ not hauyng the vertwe of God in remit-  
tynge synne/ and in geuyng lyffe. For we  
haue but on God whom we owt to fere and  
honoore with all o<sup>r</sup>we hert/ meud and sowle  
as was sayd before. And a g<sup>e</sup>ne by cause all  
men do declyne from righwysnes/ and there  
is non that do good but only o<sup>r</sup>we Lorde Je-  
su Christe. Agen by cause all men aere lyers  
every man is a curst which truste in men.  
Rowe in asmiche popischprestode do cōfesse  
themselues spiritall and all gostly/ sauyers  
and makkers of Godis/ ye and very vicarys  
of Gode/ therfor we must nedis conclude/

The secund

that they er but ydolis payntyd of Antichrist/by cause they laken the substance of all godly vertws/ whos person they clayme by thayre payntyd ydoll of popysch prestode. This thinge herde perchance sum man wyll say/ I maruyll then that owe bishops wold so playnly and purly wright of this ordere of prestode / settynge forte so euery ordere with a sage grauyte/ in as mych owe supreme heede dyd commaunde them to shewe that thynge which myght be to the most honore of God & profyth of his comuns. Lett no man meruyll though they haue a snakie of theyr onwyll/ that is though they respects theyre one profyte and glory and mayntynie sum what popyschies/ which though it be nothyng forte profyte it is it good forte pastyme. In as mych it is all cungerynge & surgeredemayne/ Which thinge is prefigured I thynke verily in the olde testamente/ where mencion is made that Salomone dyd send his shyps ons in thre yers / in to fressys/ which brought gold and syluer, and cleuantis tethe/ and apes/ & pecokis/ So owe kyng Henry the viij. whos byfe I pray god to kepe/ which is a very Salomon/ that is/ which is paciente & quiette in conschens/ re-

commaundment.

clifreng heyme selfe and his accordyng to  
Godis worde/ which is the lyf of the sowle/  
he by his nobyll cosell/hath cōmaundyd his  
bushops and docters/ to lede his shypes in to  
Tharsys and to bryngynge of the beste / fruttis  
& tresurs/ that is to lede his cherche of which  
he is suppreme heire immediatly after Christ/  
into the contemplacion of Godis promyssis  
in the cherchyng of our stony hertis/ which  
is signifyd by Tharsis/ Tharsis whas such a Tharsys  
plesaunte cōtre and so ryche/ that is was cal-  
lyd the contemplacion of yoy/ And what is  
mox yoy ful to behold/ then the swette promis-  
sys of Christis blude/ In to this laude owe  
bushops and prechers were sente to beche of  
the beste tresure and ryches/ And they haue  
browte parte after his cōmaundment/ parte  
after theyr on fancy and brayns. After his  
cōmaundement they haue brought gold and  
syluer/ that is/ in sum thyng they haue in-  
structe theyre cherches wþt the true workis  
of faythe/ with the pure worde of god which  
as the profyt sayth is a chaste and an un-  
desylyd speche/ gold and syluer prouyd by  
fyre. And after theyre mendis they haue  
brought elephantis teþe/ to make trones &  
resting placis/ that is/ they upholde theyr on

## The secund

{ Antichristis  
& his flocke  
et dewouer  
sets.

Poppes  
is but app-  
es.

Poppes  
reynys in  
theyre tayll  
as the peco  
ke.

glory and dignyte ad maintynge falle seftis  
of antichristis angellis / the pwysonne ordere  
of popysche prestode / which dewouere the  
goodis offatherlesse & motherlesse chyldren /  
Which sectis also is signifyde by the apes /  
which er bestis of mockege / and lawghyng  
more then for profyt or helpe / which shalbe  
gariisched with a cott and vere the similitud  
of men and yt er but ydolis and apys as  
towchych the propertis of man / which cane  
not specke but moke and mowe as owe po-  
pysche sorte do in all theyre actis and dydis /  
clayminge the similitude and substaunce of  
Gode / and in dedis er but apes / that is a la-  
winge stoke to owe Salomon and his true  
subiectis. Which sectis also is signisid by the  
pecokes / whos pride is in theyre tayll / that  
as the peco is in the blynde sorte of oulernyd pepylls /  
which hange to themie and trust to theyre po-  
pysch ceremonys / which reyoce in theyre  
workis and operacions and ertoll themselves  
as the spectacle or ouperlesse flowere of this  
worlde / which pekokis more reyoce in  
theyre taylle / that is / in theyr workis & bli-  
nde folowers / thene in theyr heide / & sauyure  
Christ Ieswe. Therforz I pray God for the  
merytis of Christis blude brynging this grett

commaundment.

ydoll downe wytt al his gyunes and prope  
tes/ and send him a scorynge of his colers/  
that his substaunce may a pere as it is in ded/  
which in ded is but fylthy/ synfull & of no va  
lure. ¶ Such thinges as Christ dyd vse ande  
institute to his grett glori/ and owt profyth  
gostly. thos haue the Pope and his membrs  
chongyd to his grett dyshonoore/ and owt  
damnaciō/ for he sent them as ministers/ but  
they make them selues sauvers/ glori finge  
themselues to make the secunde person in  
trinyte/ whom the fathere of heuenie culd ne  
uer make but of him self generat by whom  
he is with owt beginnyng or endyng. By  
the reson of the which grett ydolyncre ye the  
most gretyst that can be is don ygnorauntly  
& for lake of knowlege of meny. In as mych  
the pepyll sett theyre holle affiaunce & truste  
in that God/ hauynge nothyng so much in  
theyre herte/ as that God/ liuyng or lyeng  
a departyng by deth/ they chesly call for  
sere Ihon & his God/ thinkyng as they er  
towght that wyth owt them God haue no  
powre to sauue them/ excepte as they say it be  
in necessyte/ then they say and grante God  
may worke with owt them/ but then you  
must take hyd/ for so God can not do ney.

¶ Of theyre  
masse God.

The secund

There excepte you haue a wyll to haue S.  
Ihon and his God if it were possyble/ ho  
name/ Thus by thys mens they rauysche  
the hertes of all men and plucke them cleane  
from God eternall and syre them in theyre  
workis and falsse God/ affirmyng that thin  
ge which Christ dyd institute in remembraun  
ce to be a thinge in ded of the same flesse and  
blude boorne of the virgyne Mary/ and that  
to be done in saynge thos wordes. This tru

**Maf.27.** ly is/ my body/ Agen. This is my blude of  
The wos/ the nwe testament/ which shalbe shede for  
dis makyng meny in remission of syue/ which wordis  
spokynne with on wyne ouer the bred and  
wyne/ with a stynkunge brethe at the last  
ende they affirme to be and wyll make vs be  
leue the bred and wyne to be chongyd into  
the very flesse and blud of Christ. They be  
leue to blowe owt the holy goste owt of the  
fathers bosome/ and to bryng with him the  
holl body of Christ boorne of the virgyne and  
to consayue it a genne in the cake and wyne  
as he dyd in the virgyns womme. This is  
theyre fayth if thes wordis be spokyn chefly  
with on brethe/ but if they take two brethes  
then they er in dowte. And this they worsho  
pe as God and wyll vs also so to do/ hade

commaundment.

Christ such a beleu whan he spake thes wordis: Dyd he comauide his discipyls to worthope it? Do not they teche also the contrary? We rede in theyr masse crede/ I beleue in on Lorde Iesu Christ the sone of God/ only begottyn and borne of the fathere before all workis/ God of God/ lyght of lyght/ very God of very God he gottyn and not made/ of substance euē lyke to the fathere/ by whom all thyngis be made. We rede also in the Psalme of Quicungz vult/ The fathere vndemade God/ the son God/ the holy gost is God/ Unmade is the fathere/ vnumade is the sone/ unmade is the holy goste/ Ar not thes wordis theyre on songe/ O wylfull blyndnes/ In as mych thes wordis betrue why dreste thou boste and affirme to make God and Christ in flesh and blude/ with owt whom thou cauiste not lyue/ moue/ or be. Rowe sum wyl Obiection, say/ we make not Christe/ it is the vertwe of his worde. We answere/ If an infydell shuld speke and blowe the wordis ouer the cake & wyne/ shuld the wordis chonge them into the very body and blud of Christe? I thynke they wold say nay/ by cause they lake faythe. And who is faythfull/ Non truly but he which trust faythfully in the meritis of Christ

Christ dyd  
not so bele  
ue nor teche  
And they  
syngē thes  
trary dayly  
in thy mas  
se crede/ ad  
prime.

Christ is  
vndemade

Obiection

Answer

The secund

stis blude/ to inherytte heuely blyssingis for  
Christis sake only/ whos wyll is fyrd both  
day and nyght in the laue of owe lord to  
fulfill it spiritally in Christ. Them if he be  
faithfull which do beleue thus/ It must ne-  
dys folowe that they er infydeles whiche do  
the contrary. And so they which haue not this  
beleue in Christ/ but vpholde Antychrist &  
popyschnes/ truly they must nedys be infy-  
deles/ and so nethere to make Christis body

**Objection.** in spekunge his wordis/ or to ette him. And  
if this wyll not helpe/ by cause they wyl ha-  
ue a nothere cautell saying/ as I haue herde  
seyere preche bothe in Antuarpe and Louen/  
that it is not the worde of Gode that make  
the body of Christis flesse and blude/ but the  
**Answe-  
r.** offise of Popysch prestod. Then we answe-  
re/ that they cane do more then Christ wol-  
tacion of de do/ Christ dyd institute his supper. in re-  
membraunce of his dethe/ to be a sygne and  
mystery of his swett promissis/ stablishyd

**The breki-** and fulfyllyd in his blude/ whos sygne/ re-  
ge of bzed/ membraunce/ and sacramēt/ is the brekiyng  
& shedyng of bzede and shedyng of wyne anerryde  
of wyne is a sell anne, to his wyl & testimony of the same Christis  
ypde to the body & blude on se shede for owe redempcio  
lordis testa on his proper autere/ and now to be vsyd of  
mente.

commaundment.

them that be faythfull (Christ comauindynge for remembraunce of this his deth pastē, whereby oware weke cōschience may be strenghyd & stablissyd in this fayth and promisis forsayd. Pōpysche prestode do not use this sacrament as a remembraunce but as a thynge rewede/ and made a genue by theyre wordis and blisseyngis/ and so whare the Iuys dyd crucify him ons/ they lyke cruell tyrantis do crucify him dayly/ and whare Iudas (confessinge his faute) for a lytyll lukete dyd be tray his blude/ they vntrepentaunte by cause they haue grett vanitege wyll euer vnt sellers/ and trayters to Christis blude. They say after the blowynge of theyre mouthes (as I sayd before) the breste beynge breste then chongyd and made the very body of Christe/really and substancially. And then if he be there really (as they say) it is no thinge of remembraunce/no signe or sacrament/ but the selfe substance/the selfe thynge. But not well and with good cheryte/ If they can make that thynge which is breste ad wynne/ and shall perysch and haue an ende to be that is Antichriste thynge which is Christe & euer shalbe with ste. dwt corruption/ it must nedis folowe/ this Christe mad of them in saying the forsayd

The vse of  
the popisch  
soote.

The popis  
sch Christe  
is Antichrist  
ste.



## The secund

wordis to be Antichrist and not the sonne of  
God by cause he is dayly mad and dayly pe-  
rysch as we may se be expedience. For lett  
them hepe theyre Christ longe in forme of  
bred or wynde / & theyre God theyre Christ  
shal stater full of wormes and stynke / nor can  
not helpe him selfe / are / or haue helpe of his  
makers and cungerers / but by the dayly de-  
wouerynge of teth & bely. But oure christe  
in whos remembraunce we brenke the bred  
and dryncke the wynde / dede never see cor-  
ruption by the conseruacion of his cosayuer  
the holy gospe / the psalmiste saynge / he was  
not leste in hell / that is / he was not leste ded  
in erthe whiche is the vtermost malediction  
for syn. nor his fleshe dyd not se corruption.  
In iquite most synfull / that they shuld thus  
prefere that falsse god and in haifyt above  
al that is sayd god / or that is worshypyd / so  
that he syttyt in the temple of God and sho-  
wyth him selfe as if he were god. Nowe  
whothere oure clargy be gylty in this thin-  
ge / youge you that be lernyd. For they say  
wha they haue sayd / This is mi body / which  
they call wordis of consecracion / or else of ma-  
lyng / which sayd they say ther is no bred  
lest / but it is the body of oure lord / and

Our  
Christ is  
thesone of  
Gode.

psal.13.  
Act.2.



commanidment.

ther is no thyng leste but a hepe of acciden-  
tall thyngis/ as whyghtnes/ rowndnes/ sa-  
uer/ touchyng & sychotere/ which if it be so/  
then that thyng which to day is not shalbe  
God to morowgh/ & that thyng whiche is  
with owt spryte or lyffe/ groynge in the fyl-  
de by kunde shalbe God anotherere yere/ which  
God we confesse to be with owt beginnyng  
or endyng/ and in his manhede begottyn/  
and not made/ as scriptur testifyth. For if Matth.1.  
Luc.1.  
Ebze.1.  
Psal.19.  
his manhede were mad and incresyd dayly  
to the quanityte of theyre brede and wynne  
which they spend dayly in that vse/ he shulde  
were in on day be cart lodes more then he dy-  
de in. xxiij. yers whan he was here in erthe.

But to be shorte if ony makyng in thes wor-  
dis/ This is mi body/ he muste be person of  
Christ or else theyz is a false God/ if it be the  
pystis body it is the body of a falsse lostell/  
a dronke man/ a thefse/ a lecherere or of som  
otherere synnere/ and then there is vncleyn bo-  
dy/ for any man to worshope for God. If it  
be ony flesh and blude it must nedis be the  
pystis body/ for in all holy scripture from  
the beginnyng of Genesis to the ende of the  
Apocalypse/ there be no wordis writyng of  
the makyng of Christis body/ but there be

The secund

writynge that Christ was the sonne of the fa-  
ther/consayyd of the holy goste/ toke flesh  
and blude of the virgin Mary & that he dyde  
& a rose agen from deth the therde day with-  
out corruptiō/ & that he ascēdyd in to heuēs  
very God and man/ and that we shulde bele-  
ue in all scripture that is wrytyn of him/ &  
that he is to cum to Iuge bothe quyke & ded  
and that the same Jesus Christis kynge and  
sauyure lord and makere of all thingis as is

**Gene. i.** showde in Genesis. and if popysch prestod  
can not make that he made visibill and inui-  
sibyl/ with all othere thiuge wordly hauinge  
the wordis that he made the with/ how shuld  
he make then Christ Jesus of a pece of b̄ede  
or of a drawght of wynne/ of whome they er  
made/ & with ōwe whom they cane not ly-  
ue/moue/or be/ More ouer you haue no wor-  
de of actorite thys to do but as you haue fur-  
gyde of your on hedis as you haue don all  
othere thyngis contrary to Godis lawe. Then  
sum mane wolde say it a pere you do specke  
a genste the Sacramente/ which ōwe forme  
fathers wyse and well lernyd/ and most excel-  
lēt kyngis/ emperurs/ & rulers with al other  
degres hath beleuyd and worshipyd as god.

Objection

**Answeare.** I answeare/ I hold with the ryght honoore of

commaundment.

God which is in veryte and truth and with  
the lordis supper as ye shal knowe here after myn intese.  
in his proper place but I specke only a gent  
the myfuse there of which is to the grett dis-  
honor of God. in as mych they make an y-  
dolle suply Godis presence which he dyd in-  
stitute in remembraunce by cause they wold  
haue vs worshope a creature in sted of the  
makere. The sum wyl say it is meruyll they Objection  
dyd not spy this thyng this falsnes if it be  
true. We answere that it is no meruyll that Answere.  
God wyl haue and suffere to his grett hono Danie.  
re. For we rede in the old testamēt howe ther  
was an ydolle a monge the Babylonys this  
whos name was Hell this ydolle dyd the  
kyngeworshope dayly in offeryng much  
flowere wynnē and shepe supposyng that  
ydolle to ett all that dayly for the loue of hys  
worshyppers ontyl Danyel dyd shoue hym  
it was an ydolle and no lyuyng god & then  
whan the kyng had prouyd the truth by Da-  
nyels conseil and fownd his wordis true &  
the prystis worke and wordis falle then he  
dyd put the ydolle to Danyelis iugmēte and  
dyd sle the prystis whiche in numbere were  
ix. x. besyde wyues & chyldren. Therfor no  
meruel thowgh our forne fathers be desay-

## The secund

Daniel sig. iyd / for why they had not Danyell wyth  
nyfþt the them/ that is/ they had not the iugment of  
iugment of God printyd in theyre hertis/ they had not  
god/or kno the knowledge of his verite by which they  
wilege of his verite. shuld leren to humbyll them selues to his

erightwysnes and iugment and lerne to are

Well signi. his mercy/ they dyd worshope Hell/ that is/  
fyt oldetta dyd beleue olde tradicions / popystical lawis  
diciða and and sectis/ they beleuyd in ydolis / whiche as  
ceremonys. I sayd be for ar nothyng in the thingis of na

ture/ but workyng cleue a geust all natural  
thynge/ euer folowyng theyre one fancy/  
which flowth & ebbeth after theyre on wyll/  
makyng a thynge good whan they wyll/

But nowe that owe kynge Henry the viij.

Our prin-  
ce haue Da-  
niell wyth  
him and he  
shall dys-  
try false An-  
tichristes ad  
Daniel the  
grettydolis

whos lyfse I pray Gode longe to contynue/  
haue Danyell wyth him ye and printyd in

his herte lett not vs dowl/ but that his grace

shal put this forsayd Hell to the iugement of

Danyell that is godis worde which shal dy-

stry him by the spryte of his mowght/ And

as for Helis prystis his grace shal sle/ which

do deuowere dayly innumerabyl/ mell/ and

wyne/ and shepe/ that is vnder the falsse pro-

tence of this falsse ydole forsayd/ do deuowe-

re meny simpyll sowlis spiritally/ and cause

meny to fare herdly corporally/ by thes sum

commaundement.

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thus/ and ydyl profeschion that they shewe  
dwtterdly. Wherfor as touchyng the de-  
struction of thes to ydolis/ lett vs al dayly  
pray the wyl of owe lord to be fulfyllyd / &  
to saue his tru myster owe supreme hed  
ymmediatly vnder Christ kynge Henry the  
viii. & owe noble prince Edward his son/  
with all his nobyl counsell. But ye shall not  
that the lord wherby he might declare more  
plainly how grettly he abhoryst al infidelyte  
and ydolitre/ dyd ade to thes two cōmaunde-  
mētis/him self to be owe lord God/sron-  
ge and louyng/ which visyth the iniquite  
of fathers aponne the sonnes in the thrid  
and fourthe generation/in thos which hate  
his name/neverthelesse/he do marcy in tho-  
wsantis/to them which loue him & kepe his  
preceptis. As who say/ I am your God me  
you shal fare and loue/ to me only you shall  
cleue/ if ye beleue and worshope ony other  
God besyde me/ I shall reuenge that synne  
from tyme to tyme/ but shall shew marcy &  
benynguite perpetually to them which loue  
me/ and kepe my cōmaundementis/ that is  
in knowlingyngowe on infirmitie and ins-  
cleynguge only to his mercy.

The thyrd

The thyrd comandment.

Thow shall not take the name  
of the lord God in bayne.

**W**hos sence is this. In as mych God  
owt to be faryd & louyd of vs (as we  
heue shoude before) therfor we may not abu-  
se his holyname, but must magnifyt a bove  
al thingis, and also gloriſy it, in all thingis,  
as well in welght as wo, & so only ſeke him  
with al oþer mende, geuyng thankis to him  
for all thingis which chaunce from his hand.  
Fordermore we must kepe oþre ſelues be-  
ſyly from all his cōtumely and blaſemy, we  
may not name or ſpeke otherwich of him  
then becumpþ his hy maycſte. Also we may  
not uſe his holy name in other uſes, then in  
thos which he wyll to be borne, for that is to  
his grett dishonore and polutynge of his na-  
me. Wherfor (as meny clarkes ſay) by thiſ  
cōmaundemēt is forbydyne necromancy, co-  
geringe of deuellis, with oþere ſyng which  
God for byd to be uſyd, by cauſe they disho-  
uore his blyſſayd nam. But whiſt wyll not  
they nūbere with the forſayd thingis, theyre  
ſayntifyd marchauntis and congeracions,  
as off myghters, ryngis, crosycrſtaues,  
and with al oþere robys, with owt which

## commaundment.

they thinge them selues no bishops / also the Popysch congeracions which they vse in makinge of blyssinges popysch pystis in sharyng / puttyng on of is cūgewis vestmentis / and in theyre uwyntingis in ha- ge. Popyschew loyng of bellis / cherchys of stone / chapels / auters / superaltarys / with meny othere thin- ge. ges wherby the honore of Godis name is more dishonoryd / then by the forsayd conge- Popyschew rers / for they vse theyre arte pzeuily with fa- er wozse. re lest they shulde currette gettyng theire then cunge lyuinge contrary to Godis comauendemente reto. but popysche prestod with the holl sorte of Antichrist do not gett theyre lyuinge only falsly by theyr congeracions gretly dishon- ryng Godis name / but also they subdwe by theyre crasse the holy name of God and lyue by opyne robry / yu shedinge off innocentes blude / ye as I sayd before voste them selues as God. But ye shall not  $\neq$  welmarke that the eternalle veryte can not be dishonoryd more greuusly than whane a wyttis of fal shede is callyde to testify of his glory and na- me. As concernyng iuramentis / othes / and wous / howe greuusly is the name of God dishonoryd of the selfsame linege / which pro messe meny hy thingis as mene grettly re- gardyng Godis honore and hytt dyde the

## The thyrd

Juys never moxe dishonore to his name  
then they do. The Juys were blynd but they  
se & wyll not se. Fyrst lett vs begynne with  
owre horly fathere Pope, and so desende to  
sere Iohn singyl sowll, or sere Anthony lakla-  
tyn, and take of euery on a snache for I can  
not touche thez as they be worthy thowgh,  
I had Erasmuse eloques, and Swinilius  
spyyt godly, I fere nothinge, but that I shal  
not tel the troth they ere so naughte and su-  
Pope, persticyuus. Owr horly fathere Pope howe  
dewoutly do he sware and bynde him selffe  
by his office to be true in confessinge the na-  
me of the trinityte, beynge crownyd with. ij.  
crowns which he take in tokyne of the same  
othe, but how iustly do he kepe this iurament  
whan in all his actis he clayme the offyce of  
owre sauyure, and vse him selffe as no con-  
fesser, but as a sauyure to the greet dishonore  
of the trinityte in asmych he dissry the merytis  
of Christis blude whiche is owre only salua-  
cion and helthe.

**Cegattis.** Legattis also de latronibus I wold say de  
latere, they cleue so fast to his syd (men as  
the say for the Popys nose, opholders of his  
grecius mayeste) loke in what iugment he do  
fall they must nedys associat him in the same

commaundment.

Cardinalis also on whos neckis & showl- Cardinale  
ders haug the gattis of sente Peters heuen/  
With a solome iurament clothyd with a re-  
de garment promise to be redy always to  
shed theyr blud for Christis veryte/but they  
fulfyllyt in shedyng other mens blud tellung  
the trothe.

Archebushops also with theyre heuy cros Archebus-  
sis  
sis, do lykewyce sware to bere the crosse of shops,  
christ in takinge payns to go & prech the gos-  
pel of Christ/ & always to be redy to soffere  
for thesame, do wel performyt in laying theyz  
on othere mens bakis and neckis/ and in cru-  
cifyng them that preche the trute/ of Christis  
merytis.

Othere playn Bishops also with theyz Bishope,  
forkyd caps/ promise solemnly to vphold &  
standby the olde testament and the nwe/ ye  
and with them a genst al herisy to syghte &  
in tokyn of thesame toke that cape/ and by  
cause the old testament and nwe/ wore hor-  
nys of humilyte/ which wyll more soffere  
then do uryng/ therfor forgyttinge theyz  
othe & iurament to wyne a synuere with me-  
nies/ they haue abiecte the hornes of God/  
and only syght with the hornys of the Rio-  
man bull and cruelly with them nowe they

## The thyde

fyght. But thākis be to the lordē/ they haue  
so lōge gozyd men thorowgh the rybis/ that  
a man can scase knowe the Roman bull froz  
Arons calfe/ his horneys be so shorte and tru-  
ly they take but a lytyll stobblyuge.



Crosser  
stafe.

Rynges.



Obauene  
crownes.

Suffryd crāys/ abbottis/ with othere old  
fornicatoz/ fathers of demes which make a  
grett woue with and othe to geue inspectiō  
to theyre flocke/ & in tokyn therof take theyre  
crossyer staffe in stede of a shepperdis croke/   
but the syluer way so heuy at the fyfth resay-  
uyng/ that theyre hand is euer lame after  
wordis to do ony good wortie accordyng to  
theyz promisse. What shal we say to the mis-  
se nons/ which er maryd/ ye for sothe sere  
Ihon say/ to sente Kateren/ or sancte all a ho-  
ry/ and in tokyng they shalbe good to theyz  
sere Ihon/ the ware a ryng signifysnge theyre  
peruers lyuinge. What shal we say to all  
othere ordres in generall/ which promisse to  
lefte vp theyre hertis and mendis euer to he-  
ue and to dispysse al worldly dignytis/ in  
tokyne therof they shauē theyre crowne all  
bere/ but they take such a cold at the fyfth  
chaunge that they can never lefte theyz hert  
and mend from the erth and erthly thyngis  
after wordis.

commaundment.

What thinkie you by sere **Antony** lakiſate **S. Antone**  
ne/ which take a pone him to prech & teche  
the gospell of Christ and always to attend  
to the stody of Godes worde/ how substanti-  
ally do he discharge his office trwe ye in  
hawkinge and huntinge shotinge and bow-  
kinge and such oþere good hystoþis and lec-  
tures/ which cownte scripture heresy/ and po-  
pre holines. Be but what say ye to sere **Ihon**  
**S. Ione**  
singyl sowle/ which wyll forke Christ owt  
of his fingers endis/ ye for a peny plucke a  
sowle owt of purgatory if he were herd ther-  
to/ which whan he is att his masse can not  
rede the gospel if the candell be owt/ by the  
Popis lawe/ nor tellyt in englysh whan it is  
lyght/ Which if he laken his fanell in holding  
up his handis at the Pater noster or in ony  
oþere lyke thinge/ he is in dawght whethe-  
re he hath mad his Godis body or no/ by  
cause he lakyd the vertue of his fanell/ or  
stole/ but to defyre his nayghborz wyffe or  
mayd in saynige **Dominus vobiscum**/ or **Pre-ceptis** **salutaribus** **moniti**/ that is no faute/  
for euery man cane do so as wel as he/ with  
meny oþere qualites unumerabyll/ which  
er not good but detestabyll. Nowe all thes  
thingis conſyderinge/ we may se howe gte-

## The thyrd

unly the name of God is blasphemyd by  
theyre yuramentis & false othes / vnder the  
pretēce of Godis glory / whan theyre ynspec-  
cyon is only yn thyre bely and nothyngē in  
the glory of godis name / as theyz dedis shō-  
we yn all thyngis . There is noman truly

**T**he cause which owt to bsurpe ony trwe othe oꝝ yuram-  
ent / but that the glory of God & necessaryte  
of owre mayghure shal require . They popi-  
schers do not only blasfeme the name of god  
by theyre othes & yuramentis / but also yn al  
actis & dedis they er a genſt the profyth and  
welthe of thē that be in gret neceſſite / And  
thes forſayd cauſis excepte / al kynd of othes  
ere forbidine / as the wordis of Chiste do te-  
ſify & teche vs / whych whyl that all owre  
ſermonē be / is is . no no . and that whiche is  
more he teſtifyth to be of yll . By this com-  
maundment we may not bſurpe ony othe by  
owre proper and priuate temeryte . And ye

**O**wre kyn-  
ge cō naun-  
dingewe er  
ſware .  
I. Reg. 7

shall not / that the yurament and othe which  
we geue the mayeste cōmaundingē and ſen-  
downde to dinge / is by no mens agenſt this cōmaunde-  
ment / by cauſ in a nother place of scripture he  
geuyt them powre ſo to do and cōmaunde .  
Wherfor he that diſpyſe his prince / he that  
wyll not knowlege him his heſe (as all paſ-

commaundment.

þyssis (wyl not) they bryke this comande-  
mēte, & gretly dishonoore the gloriouſ name of  
Gode, for kyngs truly er his true mynisters  
yn this cherch mylitante, and ther is nō that  
supplith nerte to Chryste but oly thei al oþe-  
re powrs that be yn erth, be of them, as du-  
kes, bernes, lordis, knyghtis, apostels, Jug-  
ges, & sucche lyke, where soþe they that resiste  
there kynge, & them of hym sente, refyst the Rome.  
ordinance of God. Every man is subdude to  
thes hyer powrs as Peter testifyst saynge, be  
ye subyecte to euery humā creature for God  
other to the kynge as most ercellent, or to  
the dukis as of hym sente, to the vengaunce  
of ill doers, to the laude truly of God doers,  
A ducke properly is callyd a leder, gyde, or  
dyrecter. And ye shall noſt that a Chrystyn  
kynge, may not only prouyd gydis for a po-  
lytyke order, but also for a spyytall order,  
wherfor he hathe powre to ynſtitute gydis  
of diuers vocaciōs, whych gydis then er bo-  
wind to vſe them selues accordyng to theyz  
vocaciō. The polytical rulers to vſe theyz of-  
fices with mercy and iustis, that is in may-  
tenyng the good, & correctyng the yll. The  
apostolicall mynisters, and dyaconicall sen-  
te of them to vſe theyz office with all truth.

## The secund

and humlyte, so shynynge with worde and  
bede that all men myght gloriſy the heuen  
ſathere in heuen in folowynge theyr doctri-  
ne & good liuinge. And ye ſhal not that by the  
ſorsayde wordis, ye may persayue the Pope  
and his ſecte hath longe diſhoneryd his na-  
me, in kepinge true hedis vnder his fyſte, &  
ſente Peter (of whom he claym his pri-  
macy) dyd obey kyngis and rulers (as oure Sa-  
uyure Christ do comand and dyde beynge  
chylde and a man as it is playn in scripture  
wher leue he thys p̄yd & whare hath he hiſ  
auctorite to clayme & hold his priuacy due  
al the worlde? Truly he hathe it of the worlde  
and deuell. This herde perchance ſum papis  
wyll ſay, that I ſpeke agenſie cherite, by cau-  
ſe he toke his auctorite by counſente of the  
cherche, grett Constantyne beynge Empo-  
rone of Rome, as the scripture of the cherche  
do teſtify. To this I anſwere, that there are  
two ſcriptures, that is, the scripture of God  
and scripture of man, the Lordis is immuta-  
bly and dampnabyl to the brekers, mans is  
mutabyl and not dampnabyl to the brekers,  
the on that is Godis muſt nedis be. the oþer  
re if it woxet it woxe the better. The ſcrip-  
ture of God is ſo neceſſary that it can not be

The Pope  
hath byne  
euere agēſt  
the Chriſte  
of Gode.

Mat. 2.  
Mat. 9.

Obſection

Infwerſe.  
Two ſcri-  
ptures.

de and  
euenuy  
doctrine  
by thes  
e Pope  
his na  
fyte. If  
prima  
wre sa  
yunge a  
ripture)  
h he his  
cy ouer  
e world  
n papist  
by cau  
of the  
Empo  
cherche  
here is  
of God  
muta  
ians is  
akers/  
he othe  
e scrip  
not be

## commaundment.

augmentyd ne mynischede (as scripture testi  
fy) with owt dampnaciō of body and sowle,  
The scripture of mane is mynischyd & aug  
mentyd euery day after the ymaginacion of  
mās brayne/whych nott kepte purysyth the  
sowle/ bet ofte tymes bryngeth dethe to the  
body/ of whych scriptureolle byd vs take  
hyd/callynge it the doctrine of deuels & fal  
fs antichristis/wherfore to this false scriptu  
re christen men ere nott bownde, but to the  
scripture of God ye & we must kepe al thyn  
gis that er wryttne ther in with al the possi  
bilitē that we can/ for in it is wrytting and  
showde althyngis necessary for owre redem  
pcio/ accordaninge to the prophicy of the holy  
goste spekinge by the psalmiste of the spiri  
tual Syon/that is of the true speculacion of  
God and his Christ/saynge. The Lord shall  
shewe/understande all thyngis pertayninge  
to his true honor of his Christe/in scripturs  
of pepyll and princes whiche haue byne in it  
in the true contemplacion of Godis worde/  
and that is the olde Testament and nwe/ he  
say not/ The Lord shall shewe in the scrip  
turs of pepyll and princis that nowe be in  
Syon/but in the scripturs of them that hate  
byne/in it. Therfor by chause we er cōnaun

1. Timo. 4.

D

### The thyrde

Scripture dyd in meny placis of scripture to obay oþre  
commaunde princiþ and can fynde in no place the Pope/  
þs to obay therfor we may affirme al kyngis with they  
owrekynge but not the  
Pope.

God the Pope and his secte to be very enmy  
mes of the crose of Christ very Antichristis  
agenst God and name. Therfore lett all men  
be obedient to theyre princiþ and we in spe-  
ciall to oþre kyngþ Henry the viij. most erce-  
lente and saythfull myke paciente and mer-  
cyfull beyng a moge þs (as the Lord com-  
maunde) as on of þs always wyllyng and  
comaundinge that thyng in his cherche and  
subiectis which is to the glory of God and  
Iesu Christe always comaunding that which  
is to the comounune and not to his proper  
welthe but god knoweth he hath meny a slo-  
we workere in fulfylling this his wyl. A ge-  
ne howe mercysful he is agenst his rebels.  
What stody what Payne do his grace take  
dayly to sett forte God glory: In what ieber  
dy þ hate is he of the worlde for the loue of  
Godis worlde: Oþere kyngis take stody to  
incresse theyr subiectis with ryches worldly.  
Our kyng do not incresse his comounis with  
worldly ryches only but also þ chefely with  
the worlde of God which is better then gold

commaundement.

and precyous stons. What infideles wold rebel and be false agenſt ſuch a prince haun ge the qualitys and vertws that he hath: we wot therfore to be true and louynge to him and his/ by nature and kynde/ ye and much more by the laue of God, by the which lawe also he hath bowde vs/ ye & we haue all ſwoz ne in the holy name of oure lord God to be true to him & his laufull hayers, to the grett glory of Godis name & tranquilitate of hys reme. Therfor to coclud lett all men take he de unto theyre othe/ which every man may laufully vſe (as Paul dyd) in affirmynge the dignite of the gospelle and glory of Godis name/ and lett them inſtructe theyr chyldren in tyme of youte, that they may laerne to know God and theyre Prince, and no more to be blyndly lede as they haue byne a foſe this tyme, in rebelling agenſt theyre Prince. By this comaundement also we er bownde to cal a pone non othere name whan neceſſi te ſhal compell/ but a pon the name of Gode, for it pertayn only to his glorye, that he be had an unicall wytties and record of verite, which is the bniſcal and eternall helthe & verite. Therfor a way with oure ladyſe bedys men, Auguſtinis, Dominickis, Benedictis



Roma. 1.

we er

bownde to  
ſware only  
by God for  
the trwth.

D y.

### The fowþth

Frāciscans, Gasylighttis / the. vi. discordis of  
the cherch as Tomystis do say / a way with  
thes and all other sectis the dropingis of the  
deuylis tayll / the upholsters of Antichrist  
the son of perdition / And that he myght the  
better inculke to vs this comaundement dyd  
adde thes wordis / that he wold reuenge him  
selfe agenſt all them which dyd take his ho-  
ly name in bayne.

### The fowþth comaundment.

  
Remember the Sabott day / that  
thou sanctify the sam / sex days tho-  
ue halte worke / and shal do all thy  
besynes / the. viij. day is the Sabott  
day of the lordē God / Thow shalt  
do non of they workes / thow and  
thy sonne / and do wghter / thy ser-  
uant and handmayd / thy best and  
pylgram whych is in thy portis /  
For in. vi. days thy Lord dyd make  
heuen and erth / the see and al thyn-  
gis whiche er in them / and the. viij.  
day he dyd rest / therfor he dyd blys-  
syt and sanctify the same.

commaundment.

**T**he obseruacion of the Sabott day do pertayn also to the honore and worshipe of God, in as much it is contaynid vnder the fyfste tabyl and is nominate the sanctification of the day. Wherfor God dyd require never nothynge moxe straughtlye to be kepte. And whan he wold signify by Prophetis al religio subuerst, and good lyuinge sett parte, he dyd euer say his holydays to be pollutyd, on halowyd, byolatyd, not kepte, not sanctifyd, as thowght this obedience omittyd and leste, nothynge remaynyd be syde, in which he myght be honoryd. Truly ther is no dowght but that this precepte was a shadewe, and comaundyd to the Iuys for the tyme of ceremonys, that it myght represente the spiritall worshype of God, vnder the extermal obseruacion to them. Wherfor in the commynge of Christ, which is the ende and the lyght of shadowes, & the truth of figurs this comaundement was distryde, as other shadowes of Moysis lawe, lyke as Paull do testify euidently. But neverthlesse we (the remonyss distryde, & the extermal coustome, by which in the berke of the lawe, that is, in the letter the Iuys sayth was exercysyd) do hold the truthe of this precepte, which teloz

Exod.31.  
Num.15.

Exodus.17.

Gala.4.  
Colos.3.

D. iij.

### The fourthe

be wyl to be perpetuall/ and cōmune to the  
Iuys and vs/ which truthe is this. to f̄re &  
loue God a boue all thyngē/ & to pute owe  
confidence and quietnes only in him/ which  
then shalbe dounie whā we shal refrayn with  
owt coloze from owe concupiscencys & yll  
deseyris/ which do nothyngē els/ but b̄eke  
the mende from God/ ver and turmoill owe  
sp̄ryth. Also whan we sesse from the vnp̄ro-

**Gesa. 35.58.** fitabyll workis of owe fleshe/ that is which  
**Heb. 3. 8.4.** er sprōnge of owe concupiscence and owe-  
chydnes of nature/ ye to be shorte whan we  
refrayn from all workis contrary to the sp̄ryte  
of Gode/ althowgh they vere be foze them sū

**Mans in-  
uencionsis** similitude of mans prouidens/ and wylte/  
bondage. For thes manner of workis be all seruiall/  
**Thon. 14.** from which the lawe byd vs to sesse in the sa-  
**Ephe 3.** botday/ that God myght dwell in vs/ worke  
**I. Corin. 3.** that good is and gouerne vs by the mens of  
**Roma. 1.** his holy sp̄ryt by whos mens he geuyth the  
rem/ pece/ & tranquylte of conschiens. This

**The Sa-  
bott day is  
to haue the  
sp̄ryt of god  
in owe her  
esa.** truly is the true Sabott day/ whos forme &  
shadowe was the same iudaycall. Therfor it  
was assynd to the. viij. day which numbere  
hath signification of perfection in scripture/  
wherby we ere to wght God to cōmeinde and  
geue a pertuell Sabat day to vs/ which shal

**The kevin  
ge of the  
holy day.**

commaundment.

ende by no terme or tyme/ also that lyuinge The frwe  
we shall not sanctifyth plentuusly and after Sabot day  
a iuste maner/ on tyll the seventh day/ which is not yn  
this lyffe.  
is the last and eternall day/ for althowgh we  
haue begone to enter in to his sabott day by  
fayth/ byt we shall not cu to the plentuusnes  
ther of/ tyl the resurrection of oure mortall Hebzeo.4.  
bodys/ and whan we shall se God face to fa- Roma.8.  
re as he is. Nowe therfor by fayth we haue 1. Iohn.4.  
begone oure quietnes in God/ in which al-  
so we do dayly make pregresse/ that then at  
the laste we may profytte whan the same of  
Isay is fulsyld in which a day of reste from Isa.66.  
a day of reste is promissyd to the cherch of 1. Corin.15.  
God/ that is/ wher now they se him by spe- Gene.2.  
culation of fayth/ the they shal se him in ded/ The soday  
wher nowe we hold his shadowe the we shal is not made  
possesse his substaunce. That which partayn to be halas  
to the sonday/ which we do obserue nowe is widwither  
not instytute therfor that we shuld sanctify clamacione  
the same a bove other days/ and thyngyt mo- but wþt  
re holy/ for all holynes is the singulere pzero the Lordis  
gatyue of God only/ which dyd honor all worde.  
days a lyke. But that the cherche myght co- Gala.4.  
together in that day to prayers and lawdis Colos.3.  
of God/ to here the worde of God/ & to use  
the sacramentis in ryght order (which as it:

## The fowrth

er owt of order) in which thyngis that we  
myght the beter apply al oware stody / we  
shuld sesse from manual workis / and from al  
impedimentis / which pertain to the reson of  
his lyffe / that whā the wozde of God is pre-  
chyd purly and sincerly (as it is but of fewe)  
then we myght resayue the same with a qui-  
ete mend and a faythfull hert / wherby we  
myght mortify / the workis of the olde Adā /  
sanctifyng not only that day / but also every

**Discernin.** day in the weke / And ye shall not that we  
ge of daye whiche ere faythfull owt not to discerne by  
is forbyd-  
dynge

twyne day and day / but for the cause of com-  
mune polisy as is showde before / Therfor  
holy days er not ascribyd and ordynyd / that  
we shuld honore God by sesyng of workis  
wherby men gett theyre bodyly sustinancis /  
iustly and after Godis comandement / but  
by cause the cherich shulde cōtogether in sum

**If Gedes**  
**wozde be**  
**not towght**  
**me were bet**  
**ter to wor-**  
**ke the to cū**  
**to cherch.**

day to lerne in heryng Godis wozde howe  
to fede the sowle / Which thynge not towght  
men were better to kepe theyre bysynes at  
home accordinge to theyre vocacions / that  
is rulers to stody for the commune profytte  
poore men to labore for theyz lyuinge / then  
for to cum to the persons barne / and there cō  
myt ydolitre in mayntenyng his ambisyon

commaundment.

pride and bestly lyuinge. Nobyl statis were better to hunte the bull here hert or ony oþer thynge lyke intendinge to suckute the powre with the mette/ thē to here sere Iþon singyl sowle stombel a payer of mattēs in late/ flynge holy water/ curse holy b̄rede/ and to play a caste kyke yack an napes in a foles coate. But I wold God all men were as redy to do/ to folowe and here the wordē of God/ which is very Christ Jesue/ accordyngē to Godis cōmaundement and oþre Princes/ as they er to do/ folowe and here the word of Antichrist which is the deuyll himselffe/ cōmaundyd by the Lord of the wordē and sone of perdition. And ye shal knowe this day oþer dinyd for a godly polisy/ is nowe b̄syd to the grett dishonoore of God/ so that it were better to be b̄syd never a dell/ ye not to be had in remembraunce/ wherby men myght worke/ then to use it as they do for the most parte. Nowe the wordē of God is not purly & sincerly towght/ but in fewe placis/ nor can not be truly towght it is so snarlyd by popysche losels/ and with theyre popysche ceremonys/ Nowe meny men and women for lacke ke of iure of good techyngē do pþepare thez selues morþ techyngē/ for to be sene then to lerne shoyngē themsel-

The body  
of Christ is  
mad the bo-  
dy of an hel-  
lott for la-

## The folowith

ues in the holy cōgregacion more lykere be-  
ueriall persons thene true mēbers of Christ/  
and makytt more lykere a fayer and pray so-  
re the deuell then a body sekyuge the glōry

**Act. II.** of theyre hede Christ Iesue/ & suppose that so  
disgyssyd to halowe the sabbat day/ folowin-  
ge popysch prestod/ & I sydis prestis which  
inwardly deturpede/ sanctify that day more  
by owtward garmentis folis cottis and co-  
kis comes/ then by true doctrin. And thus

**W** if men wote well marke the effecte of oware  
sabbat day and the mysses ther of I trust the  
mokis of sophysryans shuld vanisch cleue a  
day which hath scateryd the worlde full of  
iudaycall opinions/ which say that the cere-  
mony of this cōmaundement must be abro-  
godly sprite gate which ceremony they call in theyre ton-  
ge the taracion of the. viij. day/ but that thyn-  
ge which is morall/ that is that thyng which

pertaynd to theyre maners do remayn syll  
to vs/ and that is the obseruacion of on day/  
which day they only chouge in the contume-  
ly of Iuys. But you haue herd what profyt  
cum by such a doctrine. For they cleuyng  
duly to theyre constitucion and deccresse/ as  
the Iuys to the barke of the lawe/ that is the  
letter hath & do dishonoze God moze a. M.

commaundement.

lymes thene the Iuys dyd/ in brekyng the  
sabot day/ that is in causyng meny to ex fro  
the true fayth of owe sauyur Christ Jesue,  
uethere respectyng the scutfulnes & profy-  
te of the same to warden owe naybours and  
otherere creatures laboryng for vs/ nor it the  
effecte there of as I shoud before/ in resay-  
uyng the true worde of God.

¶ Here ende the. iij. commaundement  
tis contaynyd in the fyfth tabyll/ & they pre-  
scrybe after what maner we ought to be ha-  
ue owe selues towars God/ which well mer-  
kyd do bterly condempne vs and dreue vs  
to seke helpe of Christ only which is the en-  
de of the lawe/ that is of owe iustifica-  
cion/ ryghtwysnes and saluacio/  
to whom be all honore and  
glory as it haue byne  
is/ and shalbe no-  
we and euer.

¶ M E R.

The fyfthe  
¶ The fyfthe comandement.

Honor thy fathere and mothere.

**H**ches comandementis precedyng  
ge is declaryd the obedience and ho-  
nore/ the fare and loue that we must  
bere to wterdis God and his gloriuous name/  
and to his mynisters whiche er ordynyd of  
him ( as I shewede you before in the.ij. co-  
maundement) to the coseruacion of the same.  
whiche er not ordynyd to respecte & rule theyz  
proper howsolde only/ and to se it insirute  
and towght accordyng to Godes lawe but  
chesly they must inspecte the uniuersall cher-  
che of God ouere whiche they be institute/ he-  
dis/ duckis and bushops/ cuer aduertysyng  
that thyng to bedone whiche is to the glory  
of his name. This don he adde particulere  
comandementis whiche also we er bownde  
to kepe. Therfor in as mych we er bownde  
to sere and loue God we may not neglecte  
owre parentis/ or offend them in ony thyng-  
ge/ but we must fare and worshope them/ we  
must obey them vnder the wyll of owre Lor-  
de/ we must stody to pacysy & cūtente them/  
in all maner of thyngis that owre workis  
may do them good/ and to thez that do thus

Prover. L  
Leut. 19.

commaundment.

a benediction is addyd/that is/to leue longe  
a pon thy s erthe/ to haue the benediction of  
worlde thynges a pone erthe. The which  
promyssē declare howē acceptabyll the obe-  
dience of owe parentis is to God/ also that  
it myght moue and sterte owe slugynes to  
be redy to this obedience/ ye and to loke for  
malediccion if we do the contrary. And ye  
thal not this cōmaundement is a particulere  
cōmaundement for the carnall father & sone/  
and by nomenis can suffere an allegory or po-  
pysche morall. Not withstandinge meny(ac-  
cording to theyr qualytes) do rowle in theyr  
allegorys/but to say the trothe/in allegaciōs  
popisticall/bpholdyng by theyr sop hysical  
sciencis by false colers of hypocrisy the hore  
of Babylon the venemysse dragone/a genti  
whom they haue sworne the contrary owe  
most nobyll Prince commaunding. Whan  
they haue declaryd the duty of the fathere &  
carnall son and shewe howē every father is  
not only bound to bryngē vpe his soone af-  
ter an honeste carnal maner/ but also after a  
goodly maner/ then they adde lyke true cole-  
rers of antichrist/ howē all men owt to obay  
also by this cōmaundementis theyr spiritall  
fathers/ conwtyngē themselues as he dis □

## The syfthe

þyfitalfa nō mynsters as geuers of grace and not as  
thers er of resayuers / the popys aunglis / and not apo-  
the Dope / stels sente by theyre hedde Godis tru myn-  
ster / as theyr one wordis do testifys / They  
sters er of say all mene generally be bownde to obay  
owre kyng / as the caruall sone is his father /  
there is no mane cane deny but that owre

Prince is a mortall man therfore as it a pe-  
re by theyre wordis he is bowde to obay  
bushops / and sere Ihon singyll soule / by cau-  
se they be spiritall fathers / you that haue

faþer iuge thes wordis well / I confesse all

christenne men to be spirituall / and cheſtly

owre Prince in his vocacio. For all persons

electe er most spiritall in vocacio / owre prin-  
ce truly is one electe / therfor he is moſte spi-  
ritall in vocacio. This is preuyd by the wo-  
des of Christ saynge. The ſhepe whiche the fa-  
ther haue goue me in my handes no man

can take them a way from me / that is / the

electe persons no deuell or worldly thyng

can lett them from the true resayuynge of

my woxde / by whiche they ſhalbe made the

chyldryne of Gode / in teſtimony of his na-

No mane is me and vertwe / And owre Prince (as it a pe-

a lone owre by his frutis) is not only knowe electe by

Prince by his vocacione / glyps manner of callinge but alſe by his ma-

Ihon. i.

No mane is me and vertwe / And owre Prince (as it a pe-

a lone owre by his frutis) is not only knowe electe by

Prince by his vocacione / glyps manner of callinge but alſe by his ma-

commaundment.

mystracion and dignyte/ as it a pere by thes  
wordis wryttyn in the boke of wysdam/  
whare is sayd. Wysdam is better then stren-  
keth corporall/ and a prouydent man is bet-  
ter then a stronge mane. Therfor O ye kyng  
gis here and vnderstande/ leyne o ye Jugis  
of the herth/ geue are you that rule multitu-  
dis/ and ere sustaynyd by the pepyll of na-  
tions/ for powre is geuen to you of Gode  
goodnes & vertue of the all myghty/ which  
shal proue your artis and iuge your thowgh-  
tis & c. Oure Prince therfor electe we may  
well affirme him to be most spiritall in voca-  
tion/ Then why do they exclude him/ myth  
othere of his electe persons & subiectis from  
theyze spiritall nomination. If there be no whyp do me  
bers extol  
ie them self  
ues a booke  
theyz hede.  
bushope or shuldbe but such as oure Prince  
do admitt why do they members clayme  
syngularite a boone theyze kyng which is  
theyz hed vnder Christe/ which in all thyngis  
cane soffere no singularite but al that he  
do thynke or speke is for the welth of the ho-  
le body/ that is the holle communallte/ whos  
offise is includyd in the thyrd comauandment  
as I shewe before. And ye shal not that they  
er not only bownde to name themselues spi-  
ritall but also they augmente this theyz spiri-

### The byfste

tuallte with a fatherhede/ whan Christ wyl  
that we shuld knowelege non but only the  
spirituall fathere in heuen/ which can saue &  
dampene vs/ & whan Christe do call al thos  
which do fulfyll this heuenly fathers wyll/

**T**hey be his mothere/ sone & brothere. Therefor theyr  
no fathers nomination be no mens can betewe/ excepte  
out of othe it be for peruers doctrine/ or by theyr on chyl-  
de mas chyl drē which sytt by othere mens feyrs/ wher-  
for lett it be wypyd owt of the Lordis sede/  
for the Lorde can soffere no sych sede in his  
verne.

Also ye shalle nott that euery man is  
bownd to bryngi vp his chyldrene in lernyn  
of sum good doctryne wherby they may kno  
we God/ & with sum manuall worke or occu-  
pacion/ wherby they may gett theyre lyuyn-  
ge with the swett of theyre face. And by cau-  
se euery master owt to bringe vp theyre chyl-  
dren accordyng to the fathers wyll/ therfor  
in this comaundement is the master bownd  
to instrute his discipyl or seruante well/ and  
accordyng to Godis comaundemente/ whos  
duty is showd in meny placis of scripture.

Tim.2.  
Colo.4.  
2.Peter.2.

### The vi. comaundment.

commaundment.

## Thow shal not scee.

**T**hat is/ in as mych God owthe to be louyd and farrd of vs/ lett vs herte no man by ony manere of mens/ nor it oppresse ony mane by violence/ lett vs do noman yngery or wronge/ but let vs be alwayes ready to shewe benyuolence to all men/ bothe feynidis and ennymes/ lett vs stody to plesse bothe/ iff they be yn ony necessytye.

Thys comandiment wyl also that mynisters of the worde/ must not folowe false doctrine in kyllinge meny a sowle/ by theyre herisy/ and in sleynge the body for tellynge trithe.

¶ The viij. comaundemente.

## Thow shall Do no fornicacion.

**T**his comaundemente wyl that they which wyl fere and loue God/ must soorder themselues/ that they lyue chaste and continent all the days of theyre lyffe. Also by cause byrgynyte is a singulere gyste of God/ lett euery man marke what is geuen Iacob to him. For they which take not this worde/ that is/ haue not the geeste of chastyte/ they

¶

## The seventh

haue a remidy offeride of God for the impurite of theyze fleshe/ and they that do not vse that remidy resyse Gode and resyse his ordynace. Now lett no man say (as meny do nowe a days) to haue powre to do all thyngis helpyd by the hāde of God. For the helpe of God is not present but only to them which walke in his ways/ that is/ in his vocation/ from which thes hypocritis do indeuer to drawe themselues/ agenſt the wyll of God/ In this peuyſnes and presumption lett not them loke for God to be a helper/ but lett them rethere remembere/ his saynge/ thou ſhalte not tempte they lord God. This truly is to tempte God/ to indeuer and exercys agenſt nature/ which is geuen to vs of him/ ye & ſo to diſpysſe his preſente geſtes. Thys godly geſte of nature the popysche ſorte do not only diſpysē/ in miſuſyng themſelues agaynſte all nature abominabyll to ſpeche/ but alſo the losels er bowilde to call matrimony a polucion which God whas worthy to iuſtice/ which he dyd pronowinſe honoraſyll to all men/ which oþr ſauyure Christ dyd ſanctify by his preſence/ garniſſyng the ſame with his fyſte miracle/ but with moſt ſotell ſtatutis/ rulis/ and decreeſe/ they do ex-

Math.3.  
Nott what  
it is to tem-  
pte Gode.

Gene.2.  
Ihon.2.

## commaundment.

full euery zelycall bowe/ and progression/ ¶ Then ¶  
shuld say euery celycall bowe & profeschion, more the  
¶ As thowgh theyz scalde bowe woz not one, pes ordii  
and virginyte a nothere, They call theyze  
stald bows/ agelicall vertws/ doyng great  
fingery to the angellis of God, to the which  
they compare lassiuuous parsons/adulterers  
and sum thyngre moxworssse and stinkynge.  
¶ And truly we nede not to rehersse mox to-  
kyus/ where the thyngre selffe is manifeste/  
we shall se truly by what grett and horribylt  
payns the lord shall reuenge thys arrogans  
and contempte of his gyftis. ¶ By this com-  
maundement also euery man is bownd to ha-  
ue and vse his wyfse soberly/ and gentilly/  
& the wyfse lykewyce the man/ further mox  
to that they shali admitt nothyng contrary  
to the honeste and temperance of matrimo-  
ny, & so doyng/ they shall knowe at the lasse  
to mary in the lord.

## The viij. comaunderment. Thow shalt do no thefste.

**W**hich must thus be vnderstāde/ whan  
truly we owe to fare and loue Gode/  
lett vs desayue no man othere be crafte of

E. g.

## The eyght

fraude/ nor lett vs not take a way by handē  
and byolence that which pertaine to hym/  
nor we may not cōpasse ony man in bergōs  
ꝝ cūtauntis/ sellynge a more hyere p̄yce or  
in bayng a more bylde p̄yce of thos which  
knoweþ not the valure of thīgis/ or by ony  
othere acte ꝝ crafte by which we do lay oþr  
hadis in other mens goodis. But if the fare  
and loue of God be in vs/ we wyll indeuer  
more with all oþr powre to helpe both oþr  
fryndis and foes/ as much as ly in vs bothe  
by counsell and helpe in upholdynge ꝝ may-  
tynnyng theiȝe bodys and goodis/ ye and  
rethere to minysch oþr on goodis then to ta-  
ke a way a nothere mans/ not only that/ but  
if they were opprest by the misfortune of  
thyngis/ we were bownd to cōmunicat ꝝ im-  
parte oþre goodis to the sustentaciō of theiȝe  
necessytes/ and to the alleuyacion of theiȝe  
nede by oþre plentuuſnes. Lett all christene  
men respecte to this cōmaundement in hel-  
pyng the powre membris of Christis body  
to the powre threshers of the Lordis corne/  
to the powre creatures whiche lake theiȝe natu-  
rall lymbyȝ/ and no more to uphold by obla-  
tions the grett ydolis of this worlde/ that is  
Antichrist with his p̄estode/ and all theiȝe

Math.10.  
Gesa.58.

commaundment.

grett godis/ lett them no more hepe **M**nty. Roma.1.  
christis boke/ nor hyt is secte for all theyre 2. Coz.8.  
gay mockis/ but minister to Christ and his **E**phe.4.  
true floke as Christ do comauind promisyng.  
ge a rewarde to al thos that geue a cope of  
water to the leste of his ministers/ and disci-  
pulis for his names sake.

**C** The ix. comauindement.

Thou shall beare no false witnessse.

**T**hat is/ whan thou owtis to fare and  
loue God se that thou dust oppresse no  
man by false accusation/ nor thou shall not  
minyss no mans fame/ by yll wordis/ and  
raylynges/ nor thou shall not geue thy aers  
tosuch brawlers/ nor thou shalte not suspecte  
or iouge ony man to the worste parte/ or in  
the worste sence/ but if there be ony fare & la-  
ue in vs we owt allways to thynke the be-  
ste/ and to speke honorably of euery man/ &  
to vere the weernes of euery man/ as egall  
as is possibyl to the honoz of gode and fra-  
ternall cherite in concernyng thynges par-  
ticulere which partayne to human affectiōs  
and workis.

And ye shall note that all thos which vp-

**E** ix.

The tenth

hold antichriste and his sectes whiche part  
culere and belymesters / geue false wytnesse  
agaynste the true body of Christ / in mainti-  
nyng the body of an harlotte / that is / the  
secte of the hore of Babylone.

The x. comandement.

Thou shalte not couyt they ney-  
ghbours house / thou shalt not  
deseyze his wyfe / nor seruaunt /  
nor handmayd / nor oxe / nor asse  
nor nothyng that is his.

**W**herby owt Lord do teche vs which  
owt to loue and fere / that we may  
not couyt a mans wyfe / famele / possessiōs  
or ony thynge els. By the which resone he  
do much more forbyd that we do not intēde /  
by ony fraud sotylte or crafte / ye all thowgh  
it be vnder the pretence of honeste / by the  
which we shall cause the wyfe to forsake he-  
re husband / or take the seruaunte from the  
handis of the master / or take by vylece ony  
parte of his goodis. But if ther be ony loue  
and fare of God in vs we owt more to no-  
risch the loue of the man and wyfe / cosellin-  
ge every man to kepe his one wyfe and the

commaundment.

Wyse here man/ and to exhorte seruauntis to do theyz duty to theyze masters/ with reuerence/ & to defend euery mans ryghte as much as lyth in vs.

That truly we ex for bydyne to couyt a no there mas goodis thuse may be takyne/ that euery man owt to vse him selfe to his neyghboure accordynge to the vocaciō of his offi ce and state/ he truly couyt a nother mans good which wyll not execute & do thos thyn Not who gis which he is bound to do accordynge to is couytne the geste of his callynge.

By this reason also the pepyll owt to haue in mende theyze kyngis & princis/ mayestis & othere rulers/ and to suffere theyre dominacion by a quiette mend/ to obey theyre laws and comaunderementis and to slake in nothyng which is not contrary to Godis comaunderement. Agen they must sustayn the The office of duckis & lordis, cure and charge of theyze pepyll/ restore the ryght/ conserue publyke pece and tranquillyte/ they must be in helpe to good/ refrayners to the yll doers and so minister all thynges/ as men beyng all ways redy to geue foze theyr office an answere to God the hy kyng and iuge.

Bishops and ministers of cherches lyue.

E iiiij.

## The tenth

The office ly lett them laboore and ply faythfully in the  
of byshops, ministracion of the worde/ nor lett them not  
desyle the doctrine of helthe/ but lett them  
geue the pure and sincere doctrin of God/  
and instructe men not only by doctrine but  
also by exampel of lyfe/ & so to geue inspectiō  
to theyer shype / as good shypers to theyre

A by shope shype/ Agene the pepyll must knowe them  
owt to ha- for messengers and apostels of God/ and to  
ue no moze geue them that honoore that the lord wyl they  
but met dy ke & clothe. to haue/ and geue them thos thyngis which  
I. Timo.4. er necessary to the sustentacion of theyr lyfe.

The office Lett parentis take theyre chyldren as co-  
of pareies. mittyd to thez of the Lorde/ to be nozysshyd,  
tought & rulyde/ nor lett not them were they  
re mendis by onkendnes and strayt gouer-  
naunce and turne themselues from them/ but  
with lenyte & gentylnes/ and as it pertayn  
to theyr persons/ lett them amplecte and con-  
ferte them. Junyers shall reuerently accepte  
youth age/ as God wyll it to be honoryd. Olde  
men also shall moderate by theyr wyll & pro-  
uidece the imbesilyte of youth/ & in that che-  
fly/ wher in they shyne & haue knowlege by  
use of thyngis/ not troulynge them by herd  
and clamours reproves/ but temporynge theyr  
seueryte with all gentylnes/ and fauere. Ser-

commaundment.

Mauntes shall geue them selues as cōcernyng Hernagtes  
ge theyr office besy and obaynge theyr ma-  
sters/ not seruynge to the eye, but with the  
herte/ as geuyng theyre seruys to Gode.

Masters also may not be curiouse and in-  
tractabyl agaynst theyre seruauntis/ they shal  
not vere them with much aspervyte/ ne take  
thē cōtumelyusly/ but retherte knowlege thei  
to be theyze brotheren/ and seruauntis vnder  
thesame Lorde which is in heuē/ whom they  
owte to loue and soffere in al manswetnesse.  
To this maner lett every mane repute what  
he owthe to his neyboure in his order and  
place/ and that he owe lett hym geue.

We haue the holle lawe explicatt in. x. cō-  
maundementes / by the whych we er suffi-  
ciently instructe of all thos thyngis / which  
the lorde do othere require of vs / or forbyde  
to be done / as well to werdis him selfe / as  
owre nayghbours. Truly it is esy to persay-  
ue to what ende all thyngis do intende / tru-  
ly to teche cherite.

But fyſte we er instrute that we shulde  
fare loue & worshope God / and haue confi-  
dence only in him / that we shuld call and se-  
ke him / and shold expecete and lukefor all thin-  
ges of him / and shuld put owz hope only in

The tenthe

him/ shuld rest in him/ which is the sum of  
the fyfste tabyll / by which we er instrute ou-  
ly to goodlynes and pyete.

Fordere more we haue cheryte with oþer  
neyghbours for godis sake/ so doyng with  
all men as we wold be doun to/ which is the  
bede of the.ij.tabyll. And thuse it apere that  
the obseruacion of the comandementis is/  
to loue only God and oþer neyghboure/ and  
he lyuyth most best & holyest which as mych  
as is possibyll do not lyue and stody to him  
selfe/ to his proper lukere and profyth/ and a  
gene there is non that lyuyth more worse &  
wrethede the he which stody only to his pro-  
per luckere/ selke and thyngke only is one pro-  
fyth.

**A**nd ye shall nott that the lawe do not  
forbyd only owtward werkis but also  
the in werde affectiōs & thowgh of the herte.  
Ther be meny which do ordere theyr eyes/  
fyt/ hādis and all partis of the body/ in sum  
obseruacion of the lawe/ but in the menseon  
they holde theyr hertis fare from all obedien-  
ce / they thyngke themselues goodworkers/  
if they haue dissimulyde craftyly before men  
which befor God they boze in theyr hertis/  
They here/ thou shalt not flee/ do fornicaciō

commaundment.

þz stell / they do not dratwe theyre sword /  
þey do not myre themselves with harlottis /  
þey do not lay theyr handis an other mens  
godis. Al this is wel / but they bretche striues  
with all theyz hertis / they burne in beneriall  
desyrs / they spy the goodis of allmene with  
schoymische eyes / and dewouere all by court  
tuousnes. Nowe they lackyd the chesfyste  
powerte of the lawe / Agaynst thes Paulie  
do stronglyly cry / affirmynge the lawe to be  
spirituall / that is / which requiryth the hole  
mynde / the hole sowle / and hollwyll obedien-  
te / and whan we say this to be the sum of the  
lawe we bryngē no newe interpretacion / but  
folowe Christe the best interpreter of the la-  
we / which dyd adde nothyngē to the lawe  
but only cleryt obscuryd by the lys of phari-  
seys / and corrupte by theyr sower dow. Lyke  
wyce as the vertue of his worde / the sprete  
of his mowthe doth nowe also reproue An-  
tichrist and his secte which reyoyssē onely in  
theyre workis / thynkyngē themselues more  
holy thē othere by caus they haue such harde  
rules / orders / ceremonys wous that no chri-  
sten man can ber oþ soffere. To whom was  
thes wordis spokyne loue youre enymys /  
do wel to them which hate you / pray for thes

Roma. 3.

Mat. 5.

## The tenth

which persecute you/that ye may be the chy-  
dren of the heuenly fathere/ Who shalbe  
nowe the chyldren of the heauenly fathere:  
The Pope and hys angels/ Monks & Cha-  
nons/ freyrs and herityke &c. Then er we  
well at aes if the powle shoume marchantis  
shuld be only the sons of God/ if they shuld  
call God only theyr fathers: Therfor the  
word of God do prove them onely the sons  
of the deuell/ which do caste a way so lightly  
the comoune youke of the chyldre of Gode.

**The fyre**  
comande-  
mete is her  
religios pa-  
pisticall

But here theyre drowsy dremes/ Owe lyfe  
were to herd for Christen men/ As though  
they culd make a thynge more herder then  
to loue God with all the hert/mend & stren-  
dore the all ght/ And a bove thys there is nothyng/  
that can be thowght spokē or done/ which  
no man can perfoyme & fulfyll (as I sayd be-  
fore) in thys lyfe/ Owe ymbecilite is nott  
abyll to perfoyme the leſt yotte of the lawe/

It is the Lord in whom we do vertue/ We ge-  
uet that he comauide/ and comand that he  
wyllyth/ Christians to be vnder the lawe of  
grace/ is not of presumption to walke with-

{ We fulfyll owt a lawe/ but to be ingryffyd in Christe  
the lawe on by whos grace we be deliuryd from the ma-  
lediction of the lawe/ and by whos spyrge-  
ffe.

Roma.9.  
Exod.33.

commaundment.

e haue the lawe wrytyn in oþr herkis.  
herfor in all thyngis/ lett vs respecte the  
ende of the lawe that is Jesu Christ/ which  
made vs ofnaught/ and loste/ restoryd  
vs agene to the heuenly fathere by  
þryse of his þrecious blude/ to  
the whych fathere/ sone/ þ  
holy cōfortere be þray.  
ce honor/ & glori/  
as it hath byn is  
& shalbe for  
euer and  
euer.

M M E R.

¶ Every plantacion which my heuenly  
fathere hath not plantyd/ shalbe plucte vp  
by the rotte.

¶ Printyde at Basyl by me Theophyll  
Emlos/ vndere the sygne of  
sente Peters kay.